of that upper and more glorious sanctuary looking down upon such an assembly with holy satisfaction, anticipating the time when all these communing—"kept by the power of God"—should partake with their Redeemer of the new fruit of the vine in their Father's Kingdom in heaven!

The meeting for conference business commenced on Friday morning, December 26, when the Rev. I. Stubbins was called to the chair. The subjects for discussion—more than usually important—included a proposition received from the home committee relative to changing the location of several of the missionaries in Orissa, the occupation of Russel Condah as a station this year, and the commencement of our long contemplated mission to the Khonds. Our operations in the printing and distribution of tracts and Scriptures were seriously considered; the conviction being unanimous that, to be successful in our deadly conflict with so hoary a superstition as Hindooism, considerable pains must be taken to secure the efficiency of these spiritual weapons. Many and hearty were the expressions of gratitude to the Religious Tract Society, the Bible Translation Society, and the American and Foreign Bible Society, for the noble assistance they had rendered us during the past two years. It was felt that they were true and tried friends, and that their repeated and liberal generosity had laid us under lasting obligations. With the latter especially, a thorough brotherly sympathy was manifested, and the hope cherished that ere long the sad and desolating war now raging between the Northern and Southern States might subside, and those Christ-like institutions, at present suffering terribly in consequence, enjoy again that holy and lasting tranquillity so necessary to their success.

The Annual Letter was read by Rev. W. Bailey, on "The best means of promoting the well-being of our Christian villages," and elicited an interesting and profitable discussion.

The addition to our numbers by the return of the Rev. I. Stubbins and Mr. Brooks—the former after an absence of four years—was cause for gratitude and encouragement in our work, the paucity of European labourers in the Orissa Mission having for a considerable time cramped its energies and limited its success. Most affectionately were they welcomed back again to their adopted home and beloved work.

The recently received information relative to the distressing condition of the society's funds cast a gloom over the whole of our sittings. The hope was fondly cherished that the clouds would soon break, and the sun of prosperity again shine upon us; and united and fervent prayers were offered to the "God of missions" for wisdom and discretion in this trying season. While in the firmament of revealed truth, bright among the brightest, still glitters the precious promise, "Lo, I am with you always," confidently would we trust in the loving heart of our Redeemer, who will never forsake His cause, nor prove unfaithful to those therein engaged. "He is faithful who has promised."

JOHN ORISSA GOADBY.

Russel Condah, March 6, 1863.

RELIGIOUS.

FRANCE—*Protestant Annual Meetings.*—At the meeting of the Sunday school Society it was stated that there are now, as far as can be computed, 661 schools in France, 498 of which belong to the Reformed, and 42 only to the Lutheran churches, 63 to the Independent churches, and 31 to the Methodists; the remaing 17 belonging to other smaller denominations. It is estimated that more than 33,000 children are under instruction in these schools.—The French and Foreign Bible Society reports a circulation during the year of 88,000 copies of the Scriptures; and the Protestant Bible Society of 14,285.—At the meeting of the Missionary Society it was stated that its agents in the South of Africa, among the Basutos, had been cheered by numerous conversions; but last year there had been less progress, in consequence of a misunderstanding with a chief, and an extreme drought. Things were now again beginning to wear a brighter aspect, and it was hoped that all difficulties would disappear. The society had sent a missionary to Senegal to prepare the way, and consider what should be done there. Two labourers had been sent to China, but their efforts had been paralysed by painful trials and disease. Finally, an important undertaking had been initiated in Polynesia. Several of the societies complained of a considerable deficit in the funds.

RELIGIOUS TOLERATION IN SMYRNA.—Ahmed Pacha, the new Governor-General of Smyrna, has just issued an important proclamation to the inhabitants of that district. In this document a paragraph relative to toleration and religious liberty is especially remarkable. It runs:—"Whoever shall dare to utter offensive langnage against a religion, whatever it may be, or to insult any person on account of his religious faith, shall be condemned to the humiliation of walking through the streets of the town with a placard suspended from his neck, and shall also undergo all the punishment which the law inflicts."

GENERAL.

ROYALTY AND THE DISSENTERS.—When the late Rev. Dr. Fletcher, of Stepney, forwarded to the Queen a copy of a sermon which he preached on the occasion of the birth of the Prince of Wales, it was returned to him with a letter from the Lord Chamberlain's office, saying that it could not be presented to her Majesty because its author was a dissenter! The twenty years that have elapsed between the birth and marriage of the Prince have altered all that. Copies of Mr. Carlisle's sermon (on the marriage of the Prince of Wales) were forwarded to her Majesty and to the Prince, and in both cases they were graciously accepted. The sermon bears upon the face of it proofs of its Nonconformist origin, and has something to say about Congregationalists and their policy; but the palace is no longer barred against the approaches of Dissenters, whom her Majesty recognises as not the least loyal or attached moiety of her subjects.—*Patriot.*

THE COLONIES OF GREAT BRITAIN comprise altogether 3,350,000 square miles, and cost us for management £3,350,000 per annum, or just about a pound a mile. They have an aggregate revenue of £11,000,000, and owe among them £97,000,000, or just two years and a half's income. They import goods to the amount of £60,000,000 yearly—half from ourselves and half from all the rest of the world. They export produce to the value of £50,000,000, of which three-fifths come to this kingdom; and all this is done by a population which is under 10,000,000 in the aggregate, and of which only 5,000,000 are whites. Add to these figures 900,000 square miles for India, and 200,000,000 of people, with a trade of £71,000,000, and we have as a result that the Queen reigns over nearly one-third of the land of the earth, and nearly a fourth of its population.

THE RUSSIAN GRAND DUKE MICHAEL AND THE CIRCASSIANS.—The Circassians having learned that the Grand Duke Michael had arrived at Fort Abbé (near Anapa), situate on the frontier, and that he intended to repair to Fort Chebiz, pursued him with cavalry. They came up with him, and a battle took place. It was only with great difficulty and the greatest danger that the Grand Duke succeeded in throwing himself into the fort. In this battle the Russians lost many officers and soldiers. A quantity of arms, horses, and baggage has fallen into the hands of the Circassians. The Grand Duke and his troops are now at Chebiz. The Circassians are concentrating their forces at a little distance from this place.

Courrier d'Orient.

REVIEW OF THE PAST MONTH.

Tuesday, May 26th.

AT HOME.—The Queen and the royal family are gone into Scotland. Before leaving for Balmoral, Her Majesty was present at the christening of the infant daughter of the Princess Alice of Hesse at Windsor Castle. The child, which was named Victoria Alberta, and sprinkled with water brought by the Prince of Wales from the river Jordan, was held by the Queen at the font.—Parliament has been as busy as a "Methodist Conference" with ecclesiastical matters. Lord Ebury's proposal to amend the "Act of Uniformity" was rejected, and so, we are glad to report, were the two pro-church-rate bills proposed by the "church" party.—The receivers of parish relief in Lancashire are now constantly decreasing.—The movement for closing public houses on the sabbath is meeting with general sanction. At a crowded meeting in St. George's Hall, Liverpool, Mr. Horsfall, M.P., in the chair, no opposition was offered, and 44,000 out of 67,000 householders have signed the petitions.—We lament to have to record the decease of Sir Culling Eardley, the well-known advocate of religious freedom; which took place when the news arrived that the sentence on Matamoras, the Spanish prisoner, was mitigated from the "galleys" to banishment.

ABROAD.—More terrible battles in Virginia—the most terrible, like Waterloo, was on the sabbath-day! and the loss of life on both sides was awful. These conflicts must be exhaustive of the strength of both parties, especially the South. The celebrated General, "Stonewall" Jackson, was killed.—The French elections are giving some anxiety to the government, opposition candidates having been put in nomination by the people, who seem to be awakening out of a ten years' sleep.—The Polish insurrection continues, the Russians, with all their power, not yet being able to suppress it.—Greece is very unsettled, and there is doubt whether the young Prince of Denmark will be advised to accept the offered crown.—The new Sultan of Turkey has visited the new Viceroy of Egypt, and expressed his disapproval of the employment of forced labour in the formation, by French speculators, of the ship canal over the Isthmus of Suez.—The Viceroy of Egypt, like the Sultan of Turkey, appears to be a man of intelligence and energy, and is at present very popular with the people over whom he rules. Letters from Khartoum mention the arrival there of English travellers, from Zanzibar, who have discovered the source of the White Nile.

Marriages.

March 27, at the Independent chapel, Beccles, by the Rev. John Flower, the Rev. S. B. Gooch, baptist minister, Fakenham, to Caroline, eldest daughter of the late William Delf, of Wacton.

March 31, at Bedford Street chapel, Stroud, Gloucestershire, by the Rev. W. Wheeler, the Rev. James Bailey, baptist minister, Blackburn, to Elizabeth, eldest daughter of Mr. T. N. Clark.

March 31, at Regent Street chapel, Lambeth, by the Rev. F. Trestrail, the Rev. R. Smith, of the Cameroons, Western Africa, to Martha, the only daughter of Mr. J. Smith, Vauxhall.

April 14, at Ebenezer Chapel, Scarbro', by the father of the bride, Samuel Armitage, Esq., of Mornington Villas, Bradford, to Sarah Mary, eldest daughter of the Rev. B. Evans, D.D., baptist minister.

April 14, at the baptist chapel, Pellon Lane, Halifax, by the Rev. T. Michael, Mr. Benjamin Roper, to Miss Eliza Smith.

April 16, at the baptist chapel, Montacute, Mr. R. Southcombe, of Stoke-sub-Hamdon, to Mary Jane Hebditch.

April 21, at Belvoir Street chapel, Leicester, Mr. Samuel Davis Pochin, to Mary Jane Parker.

April 23, at the General Baptist chapel, March, by the Rev. T. T. Wilson, by license, Mr. James Smith, of Reading, to Sarah, only daughter of Mr. John Abbott.

April 23, at the baptist chapel, Gildersome, by the Rev. James Acworth, LL.D., the Rev. James Edward Yeadon, of Whitchurch, to Kezia Sarah, second daughter of Edward Ackroyd, Esq., of Gildersome.

April 24, at 13, Broom Hill Street, Port Dundas, Glasgow, by the Rev. T. W. Medhurst, baptist minister, Mr. Matthew Reoch, to Miss Jane Burden.

April 27, at the baptist chapel, South Shields, by the Rev. W. Hanson, Captain Thomas Smith, to Miss Elizabeth Strachan.

April 28, by license, at the baptist chapel, Maryport, Mr. Wilfrid Hine, Liverpool, to Jane, only daughter of Mr. Joseph Fletcher, Maryport.

April 28, at Friar Lane chapel, Leicester, by the Rev. C. Clarke, B.A., of Ashby-de-la-Zouch, Mr. John Smith, Packington, to Martha Newton, eldest daughter of Mr. Benjamin Thirlby, Stonehouse, Packington.

April 30, at the Bloomsbury baptist chapel, London, by the Rev. William Brock, Michael Forster, jun., M.D., of Huntingdon, to Georgina Gregory, second daughter of Cyrus R. Edmonds.

April 30, by the father of the bride, Mr. John Hutchinson, to Elizabeth, daughter of the Rev. Jabez Tunnicliff, baptist minister, all of Leeds.

May 2, by license, at the Independent chapel, Bishop Stortford, by the Rev. B. Hodgkins, baptist minister, Mr. A. Rawlings, of Hitchen, to Miss Elizabeth Ann Harding, Bishop Stortford.

At the baptist chapel, Llanfairclydogau, by license, by the Rev. R. A. Jones, of Swansea, the Rev. J. S. Jones (pastor of the church), to Miss M. Rowlands.

Deaths.

April 22, at Torquay, after protracted suffering, Mr. John Smith, Clifton Street, Glasgow, in the 40th year of his age, a respected and useful member and deacon of High John Street Scotch baptist church, and a principal worker in connexion with the late revival movement in Glasgow.

April 27, Mrs. Mary Ashton, widow of the late Mr. William Ashton, in the sixty-eighth year of her age. She was upwards of forty-five years a member of the baptist church at Spaldwick.

April 30, aged twenty-two years, after a short illness, Lizzie, the beloved wife of the Rev. Arthur Mursell, baptist minister, Manchester.

May 2, Hannah, relict of the late Mr. T. Phillips, of Northampton, and mother of the Rev. T. Phillips, baptist minister of Earls Barton, in that county, in her seventy-seventh year.

May 2, at Bury St. Edmunds, in the twenty-ninth year of her age, Elizabeth, only daughter of the late Mr. Silvester Hodgkins, of Burton-on-Trent, and niece of the Rev. B. Hodgkins, of Bishop Stortford. She was a member of the baptist church, Bury.

May 2, at Sawbridgeworth, in her sixty-ninth year, Elizabeth, wife of Mr. John Mead, for many years a member of the baptist church, Bishop Stortford.

May 7, at Torrington, North Devon, the Rev. T. Winter, for thirty-seven years the pastor of the baptist church, Counterslip, Bristol, aged seventy-three years.

YOUTH'S MISCELLANY.

YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION.

THE Annual Meeting was held this year at the Metropolitan Tabernacle, on Thursday evening, April 30, Charles Reed, Esq., in the chair. There was a good attendance.

Mr. KEEN, one of the secretaries, presented a brief statement of the objects of the Association, and of its work during the year, instead of reading a report in the usual way. He stated that all the juvenile work of the Baptist Missionary Society in London, and partly that in the country, was transacted by the Association. In the prosecution of the work they aimed first to establish auxiliaries in sabbath schools, and then at sustaining the interest awakened by the diffusion of missionary information, and by cultivating a spirit of sympathy and love towards the missionary brethren. Young men in the sabbath schools and churches were advised and encouraged to give themselves to the service of God in heathen lands, in all cases where circumstances would permit. Mr. F. Barron, of the Working Men's Educational Union, had delivered twenty-one lectures in London on missionary themes, and their valued friend, Mr. John Templeton, four others; while Captain Milborne had given sixteen lectures on Africa, illustrated by a beautiful panorama got up at the cost of the Association. These lectures had been attended with great success. The visitation of the sabbath schools had been pursued as aforetime, throughout the year; and many hundreds of young people had been addressed on the character and claims of christian missions in aggregate meetings. Several instances had occurred of social gatherings to meet with arriving and departing missionaries; and on the last occasion the committee had thought it well to present to eight of their departing missionary brethren tokens of their regard, and of the deep and earnest interest felt in their work. The total cost of the forty-one lectures had been £103 9s. 9d. The total expenditure was £175. On behalf of the Native Preacher Fund there had been received £30 6s. 9d. He regretted that there was a balance due to the Treasurer of £94.

The CHAIRMAN thought he had never heard a report so full of matter put in so few words as that just presented. The only cause of regret seemed to be that the balance of the treasurer's account was on the wrong side of the sheet; but that was a matter which he was satisfied the meeting would rectify when the collection should be made. This Association, he believed, was the only specimen to be found in England of a really practical young men's auxiliary to any missionary society; and there could be no question that it was doing a large amount of good, and deserved to be well spoken of and encouraged. When a teacher of a sabbath school class in Yorkshire, it was his custom to visit all his scholars at their homes. But one little fellow he could never find at home, because he worked in a coal-pit. Thither on one occasion he followed him. Descending the shaft, the first voice he heard was that of his scholar, telling him to be careful how he got out of the bucket; the boy having, as he afterwards learnt, been chosen to be a guide about the pit because of his reliable character. The boy took him to a spot where he and several of his companions had little meetings for reading and prayer; and there he saw a missionary box made out of a block of coal, and found that one quarter's subscription placed in it by the little miners amounted to 4s. 10½d., though they earned but 2s. 6d. a week, and their parents were poor. The principle of faith had taken possession of the hearts of these boys, and they nobly acted upon it to the best of their ability.

The Rev. A. HANNAY, of the Congregational chapel, City Road, spoke on "Christian Missions; their Divine Origin." The first primitive church was a missionary society. There were ministers in that church for the continued instruction and building up of its members; but the main agencies of it contemplated the subduing of the world to Christ. After the Master had ascended to the heavens, He laid hold of the strongest man of that day—a man of a mightier range of intellect, deeper affections, firmer will, of more various and extensive knowledge, and executive energy than the rest—He laid hold of that man and said to him, "You must become the leader of the church's missionary work—I send you to the Gentiles;" and so Paul became the mightiest example of missionary labour for all ages. When this missionary idea was lost the church became carnalised; and among other things she accepted the patronage of the State. When the Reformation came a struggle arose in behalf of truth, and to send it out to win the nations to God. Then there came a

great political struggle, and for his part he could not blame the good men who carried on that struggle that they lost sight of the evangelisation of the heathen. God had other work for them to do—they did it manfully—they planted that great tree of liberty under the shadow of which we sit so happily. But yet some of them had the thought of missions to the heathen in their hearts. Baxter glowed with missionary zeal when he read of Eliot's labours among the Indians; and it was recorded of Joseph Alleine that he had serious thoughts of going to China to preach the gospel to the Chinese. After the terrible reaction which followed those days, the missionary idea again appeared before the christian church. Missionary work was assuredly part and parcel of the scheme of redemption, devised when man fell, and developed along the course of the ages. Let those, therefore, engaged in this work, remember for their encouragement that they stand in the line of God's great central providential purpose as the Ruler and Redeemer of this world.

The Rev. WILLIAM BROCK, jun., addressed the meeting on "The influence of christian missions on the churches," and said he came before them as an old member of the Association, and as one who had received, perhaps, his first serious lesson in missionary knowledge in the committee-room at Moorgate Street. When the desire for missionary enterprise first awoke in this country it was a sort of inspiration—a passion. Many of those present could remember the thrilling interest which attached itself to the scenes of missionary labour in their minds at that period; and how the church looked eagerly for intelligence from abroad, and watched like David from the tower of Mahanaim, to see whether the messengers brought good or evil tidings. The tide of enthusiasm which distinguished the days of Carey and the others has ebbed, no doubt, but it has not receded to the point from whence it first began to flow. It was a common complaint among christians that they felt a deadness, an indifference to missionary enterprise. If that were the case with individuals, it was also the case with churches, and much more depended upon clever management and good deputation work for the success of missionary societies than any inherent interest in the cause itself. One great reason for this was ignorance as to the real working and progress of missionary efforts. They owed much to that Association for the way in which it endeavours to instruct the children in the sabbath schools in those matters.

The collection was then made, after which

The Rev. N. HAYCROFT, M.A., of Bristol, spoke upon "The influence of christian missions on the heathen world." The first glance at what christian missions have accomplished in different parts of the world does not at first sight seem encouraging, for, it is folly to deny it, that the larger portion of the human race is not yet overtaken by the steps of the missionary, nor visited by him. Half the human race have never seen the face, nor heard the voice, of a christian preacher, or seen a copy of God's book. Yet there are signs to show that a great and good work has been commenced, for which we must thank God and take courage. A young man once asking "What has the missionary work done?" was rebuked by being asked, "What has it not done?" It is something to have given to the heathen world a Bible. We may fairly believe that the printing of the Bible in a foreign language, is the forging of a thunderbolt to cast down the fabric of heathen superstition in the world. Three hundred years ago the Holy Scriptures existed in but two or three vernacular tongues. Seventy years ago it existed but in the languages of Europe, and in not a single one of the vernacular tongues of Asia, Africa, or America, and four-fifths of the human race were beyond the circle of missionary effort. Now the Bible is translated into languages which are spoken by seven millions of human beings who never saw it seventy years ago, and four-fifths of the population of the globe possess the Holy Scriptures in their mother tongues. In India not less than twelve millions of copies have been circulated and read, while the languages of twenty millions of people have been reduced to writing. The Gospel is the lever which turns the world upside down, and all the blessings which follow upon christianity have attended it. Civilisation, liberty, the elevation of woman, are the indirect results of christianity, the jewels she scatters around her in her course towards heaven. Madagascar is an instance of what the Bible can do. When the missionaries left that island, owing to the persecution which arose, there remained about sixty converts. It seemed to British churches that the death-knell of the Gospel in the island was being tolled, and bitter tears and cries arose at home for the persecuted christians in Madagascar, who were left without anything but the Bible, and the Bible's God, and with no missionaries to teach them. What was the result? Without a teacher among them, and only the Bible in their hands—in two years the sixty had become two hundred; in ten years, two thousand; and now there are one hundred thousand in their churches;

and, notwithstanding that many had fallen, there is no record of a single apostate. It must not be forgotten that the seeds of Divine truth have been sown not in a single land, but broadcast over the world. You will meet with your missionaries throughout the West India Islands; in the midst of Central America; in the western and southern portions of Africa, and through all the coral reefs of Polynesia. There are missionaries in Ceylon, in Burmah, in the Asiatic Isles, in Turkey, in Persia, in Tartary, in Thibet. There are missionaries to be found in the borders of China, and you have them scattered over all continental India, whilst in the heart of the Himalayan range you will find a small band of Moravian missionaries. The Gospel has been brought into contact with every kind of pagan superstition which curses this world of ours. Christianity has been brought face to face with almost every form of evil on the face of the earth. The accounts from amid the painted and tattered savages gathered within the coral reefs of the Pacific; the accounts from Ceylon, from Burmah, from India, and other places, all show that christianity has been able to overcome any and every obstacle which may lie in the path of its progress. We have a new demonstration in this of the adaptability of the Gospel to every spiritual want of each tribe of the human race. What is the influence of christian missions upon heathendom? Why, that wherever you touch the place where the steps of the missionary have left their traces, proofs will be found of the Gospel's prowess. In Western and Southern Africa this has been especially the case. Thousands of those poor downtrodden and downcast negroes are now sitting at the feet of Jesus "clothed, and in their right minds." Then, in Jamaica, we learn that two out of every three persons living in the island go to a place of worship, and a larger proportionate number of them are communicants than is the case even in this great metropolis. I rejoice in the struggle with the monster slavery in times past, which glorified christianity by bringing out the name of William Knibb, that noblest specimen of a man and a missionary which the story of modern missions brings out. Thirty-five years ago a native christian youth was off the shores of the Hervey Isles, which were filled with a cannibal race. The young man wished to be landed, but the sailors were reluctant to land him when they saw the savages who thronged the beach. "Live or die," said the young man, "put me on shore;" and he went among those cannibals with nothing but the Bible and his faith in God. And in thirty-five years the whole of the isles were freed from their idolatry, and thousands of the people rejoiced in the possession of the Gospel. A native of Tahiti, coming over to England to superintend the printing of the Bible in his native tongue, went to the British Museum, and there saw, for the first time in his life, the idols which his forefathers were wont to worship. In China and in India, too, the success of the Gospel, in spite of the greatest difficulties, is sufficient to excite gratitude to God, and assures us that the time will come when the glory of the Lord shall fill the earth as the waters cover the sea. But in our joy for what has been done we must not lose sight of what remains to be done. I call upon you, young men, to rise up and take your share of the work which devolves upon the churches of Christ—to respond to the cry which is rising from all parts of the world, "Come over, and help us." Young men, you are earnest in your business, rising up early and sitting up late, and eating the bread of carefulness, I charge you to make this a business in the highest sense of the word. It is earnestness which makes the man, and sublimes the man into the hero. Your fathers are departed; their grey locks are only now and then seen amongst us, and only the remembrance of their name and deeds is left. I charge you to take up the mantle they have dropped, and bear the standard farther in advance, and plant it when you die far beyond the spot where your fathers fell. Let it not be your fault if the work be not done. It may not be yours to conquer, but it is yours to serve; and God gives his blessing to faithful service, and not to simple victory. Let these young men live as under the influence of their Saviour's love. Although they may not live to realise the visions of the prophet, a day shall come when they shall be realised.

Rev. SAMUEL COLEY, Wesleyan Minister, followed, "On the assumed ultimate success of Missions." We have, in this number, given a specimen of this gentleman's eloquence. On this occasion he made a powerful appeal to Young Men, to help on, with increased power, the great work of the world's evangelization. We may furnish a few extracts of his stirring address in a future number; but at present we have only space for this intimation of its character.

The meeting gave much satisfaction, and afforded cheering hope that this great and sacred cause would find in our sons and daughters zealous and devoted adherents. May they emulate and exceed the faith of their fathers, and prove themselves worthy descendants of the noble men who originated the BAPTIST MISSIONS.

THE

BAPTIST REPORTER.

JULY, 1863.

SELECTIONS FROM SPEECHES AT THE BAPTIST MEETINGS—1863.

BIBLE TRANSLATION SOCIETY.

The CHAIRMAN, Rev. Joshua Russell.—This society existed for the purpose of diffusing the Word of God by translating it into various languages; and it might be well for English people to recollect that it was only in a translated form that the mass of themselves were able to read the Bible; and to ask the question—What should we have done, as individuals, families, and churches, if there had been no English translation? We should have been utterly ignorant of the rise and progress of the true religion as originally recorded in the Hebrew and the Greek languages; but this ignorance had been prevented in the arrangements of Providence by the labours of our forefathers; and it well became us, therefore, to follow this example for the advantage of those who would otherwise remain in darkness, and for the benefit of future ages. It was not a little interesting to observe that just before the advent of the Lord Jesus Christ the Greek language had come to be understood by nearly the whole of the then known world, in consequence of the conquests of Alexander; and that even the Old Testament had been translated out of the Hebrew into Greek; and by frequently quoting the Septuagint version our Lord might be said to have given the sanction of his supreme authority to this work of Bible translation. And not only so, it was in exact harmony with the gift of tongues on the day of Pentecost, which implied the rendering of the truth taught into the languages of the people to whom it was communicated. The translation of Scripture was also manifestly involved in the command to the disciples to go into all the world and preach the gospel to every creature, for without this the commission could not be fulfilled. The efforts of this society had been mainly put forth in behalf of the people of India, where there existed so many as thirty different languages and dialects. Surely no duty could be clearer than this, that as British christians they were bound to help, to the utmost of their ability, in this good work.

Rev. F. TRESTRAIL, Baptist Mission Secretary.—Seventy or eighty years ago—a period within the memory of a few men yet living—there could not be found a copy of the Scriptures from one end of India to the other; but now there

existed a sufficiency of New Testaments to give a copy to every man and woman able to read throughout that vast territory. And this grand and magnificent work had been mainly performed by baptist translators, whose versions were in all respects unequalled. There were some who spoke of this society as sectarian in its character—an allegation which he entirely denied. This society would never have existed if the baptist Indian versions had not been cast off by the British and Foreign Bible Society, and its committee had been willing to aid the best and most faithful translations that were made. The baptists did not fetter their translators in any way, only saying to them, Be faithful to God and your own consciences. With the demand of the Bible Society that certain words, believed to be of essential import, should be left untranslated, as the price of any aid from that society in the publication of their translations, they felt it to be utterly impossible to comply; because if a few words were at first interdicted in this way, why not dozens and hundreds at some future time? Down at the bottom of the demand made by the Bible Society there lay the essential principle of Popery. The early records of this Translation Society would show that the Bible Society alone was responsible for its formation. In confirmation of his remark that the society was not conducted on narrow-minded and sectarian principles, he might state that even now it allowed the Bible Society to have the use of its stereotype plates, from which they struck out certain objectionable words and substituted others. That was a proceeding the responsibility of which rested entirely with the Bible Society. The friends of this institution were concerned only to circulate the Bible in its utmost purity, and he called upon the churches to render to it increased and far more efficient support as a necessary and powerful auxiliary to the missionary enterprise.

Rev. CHARLES CARTER, from Ceylon.—He need say nothing in commendation of the Bible itself. It was assuredly the Book of books; and if it was so to us who possessed hundreds of other books, how much more to the people who sit in the region of the shadow of death, and who had little else but the Bible to read. The christians of Ceylon felt it to be to them of more value than all other books; and they were intensely anxious to obtain the most intelligible and simple version, to which they could refer with confidence and quote without shame. It had been alleged that we violated our own rule by leaving untranslated such words as phylactery, synagogue, and talent; but the reply to that was, these words in themselves are not of much consequence, and no other words could be found by which the meaning could be fairly rendered. If, however, they involved questions of faith and practice—if it was recorded, for instance, that "he that believeth and weareth a phylactery shall be saved," then it would be a manifest duty to translate the word by the best possible equivalent, and to resort to a lengthy paraphrase if necessary. He was quite sure that the meeting approved of the versions of the Bible Translation Society; and the christians of Ceylon approved of them too. Most present would perhaps be aware that the New Testament had been translated into Singhalese, and also the Book of Psalms. The advertised price of the book was 1s. 0d.; but after one of the services in Candy, when he announced that it was ready, he told the people that if they desired to possess it he considered it would be their duty, if

they could afford the money, to pay the full cost price, which was 4s.; and he was glad to say that not a single copy was sold at the advertised price of 1s. 6d.: the greater part realising 4s., and a few 2s. This showed the willingness of the people to purchase the Scriptures; and the Singhalese were anxiously anticipating the time when they should have the whole of the Word of God in their own language in the same style as the New Testament. Of this he was satisfied, that the people would be prepared to purchase the Bibles when they had been provided for them, for he had heard them say, "If christians in a foreign land are willing to do so much for us, what ought we not to be willing to do for ourselves?" A very excellent version of the Old Testament was needed not only for the advancement in knowledge and holiness of believers, but because of the enemies of the truth, considerable opposition having of late been offered by the Buddhists to christianity, their malice being especially directed against the holy name of Jehovah. It was desirable, therefore, on account of the heathen as well as the christian population, that there should be a translation in Singhalese, to which appeal might be made with confidence and without the necessity for a word of apology.

Rev. T. Goadby, Commercial Road East.—As the representative on that occasion of the Orissa Mission of the General Baptist Missionary Society, he tendered hearty thanks to the Translation Society for the aid it had given towards the issue of a revised version of the New Testament Scriptures in the Oriya language. The friends in Orissa were about to enter upon a revised translation of the Old Testament; and no fear was felt for the possible consequences, for the translators had already acquainted themselves with the Pentateuch and the book of Joshua, not having been sent to Orissa because they were skilled in arithmetic, but because of their earnest desire to preach the gospel to people perishing for lack of it. The whole of the Old Testament, therefore, and not parts of it only, would be translated by the bishops of Orissa as of Divine authority. Many who had not embraced christianity in India had been exceedingly interested and to some extent benefited by reading the Scriptures, and not a few had been converted by them; and one who first heard of the ten commandments and of the gospel from the lips of a heathen priest,—who assured his disciples that they would find in them the highest wisdom,—had become an eloquent preacher of the truth. It was well at this time to call to mind that the Bible is the starting-point of all literature, and that it had been of inestimable influence upon the language and literature of Europe. It could render a similar service to the literature of all other parts of the world. Even far beyond this was its spiritual value, but God had so ordered it that if we seek first the kingdom of God and his righteousness, all other things shall be added unto us. He had bound together the cultivation of the whole being of man.

Rev. J. Makepeace.—I ought, perhaps, to feel some degree of trepidation for my ministerial character and ministerial status. There are one knows not how many of the ministers and members of baptist churches with whom this society is no favourite, by whom it is put beyond the pale of sympathy and support. I know a gentleman who was taken soundly to task by one of our metropolitan ecclesiastics for being, in a certain way, identified with this institution. I know a minister who was told—and that very recently too—that he would

lower his position in the body by a similar course. I know a distinguished minister, not a baptist, who asked a relative of mine about the work or whereabouts of an individual whom he had known in connection with missions; and when told of his having to do with the Bible Translation Society, he expressed his sorrow or his scorn that he was not better employed; indeed, to appropriate an Indian term, this society appears to be treated as the "Pariah" of our baptist institutions, as belonging to the low caste or the no-caste of our denominational societies. Sir, I mean no disparagement to Kingsgate chapel. Truly there may be a smack of royalty above the title of the place, but it is not an edifice sufficiently regal for the celebration of the anniversary of a society so right royal as this, whether we consider the principle on which it is founded, or the magnificent work in which it is engaged. Then, as to the attendance! Oh, tell it not in Calcutta, publish it not in Benares, let Mr. Carter say nothing about it on his return to Ceylon, and Mr. Goadby keep silence in his despatches to Orissa. But surely, Sir, these things ought not so to be. For has not this special department—the work of translations—been one of the distinguishing glories of our Oriental Mission? The pioneers in evangelistic effort in the East, our missionaries are among the foremost in scholarship for rendering the Scriptures into the vernaculars of the people. Is it not a remarkable and most noteworthy fact that in connection with our society there has been raised up, in uninterrupted order, a line of gifted men to transfuse the lively oracles into some of the chief dialects of Hindostan? Is it not a marvel that, without a break in the continuity of the succession, we have had agents in the first rank of linguists, who could take up the work of their predecessors, and then transmit it in a more perfected form to others who, in like manner, have been ready to receive it at their hands and carry it forward to greater completeness? There has always been by the side of the departing Elijah some well-equipped Elisha on whom the prophetic mantle could worthily fall. The endowments and occupations, too, of the men have been beautifully varied; so that what one translator has lacked, his successor has supplied. Thus whilst Yates was ready to follow Carey, and Wenger to follow Yates, such were their different works, as that Yates's version supplied what Carey's wanted in elegance, and Wenger's furnished what Yates's wanted in simplicity. Is it possible, then, that the denomination can be indifferent to the labours of those who have thus been divinely raised up and divinely endowed for this special department of evangelistic work? Will our ministers and members shirk or sacrifice these God-given men because of their firm adherence to principle—their rigid conscientiousness in giving a full and faithful translation? Will they abandon these noble versions which our brethren have been thus wonderfully qualified to make, these splendid memorials of profound erudition, indefatigable industry, and uncompromising homage to truth? Verily, by forsaking these men, the denomination will forsake its own mercies, turn its glory into shame, and lay the crown of its honour in the dust. [Mr. M. then delivered a most earnest and eloquent appeal on behalf of the institution, too lengthy for our columns now, but which we have marked for insertion ere long. Would that a copy of the whole address were in the hands of every baptist in the united kingdom!]

FOREIGN MISSIONARY SOCIETY.

The CHAIRMAN, Joseph Tritton, Esq.—It is an encouraging thought that the command upon which we rest our obligation to evangelise the world, and a direct assurance of the Divine presence even unto the end, are inseparably connected. What God has joined together, we may not and would not put asunder. During the threescore and ten years that have rolled on since its formation, this society has grown, matured, and prospered, extending its borders on the right hand and the left, multiplying its friends at home and its converts abroad. The little one has become great, and the small one a strong nation; but we must ascribe it all, as we have already done in the prayer we have offered, to the vitality of that indwelling Presence amongst us in whose favour is life, and whose loving-kindness is better than life. At the close of a year so eventful—and may we hope in some respects so exceptional?—it would not have been surprising if the vessel had stranded on the barren shore of a disastrous deficit. Happily, though she has touched the ground, a little kindly help will float her again. It is not such a case as that of the doomed and unhappy vessel of which we have all so recently read, which, making for one of the harbours in a distant land, took the bar to its own destruction, and amidst the raging of the elements, and the farewell cheers of her gallant crew, broke up for ever. Thank God, ours is but a mere touch, and one from which I hope we shall today set the vessel free. Our trust is in God, but I venture to believe that that stream of sacred benevolence which has raised its healthful influences on a mass of physical suffering and sorrow—physical suffering and sorrow so nobly borne—will not fail us here. Rather would I believe that, stirred by the breath of the Infinite Spirit, it will maintain, even extend, its tide of consecrated treasure for the higher and more spiritual objects, and prove itself to be one of the branches of that divine river, the streams of which make glad the city of our God.

Rev. JOHN SALE, of Calcutta.—We are especially called upon to give God thanks for the growth of a christian literature in India. You know how deeply that was needed, and how important it is that that literature should still grow. Literature of all kinds is growing there. Mr. Long, of the Church Missionary Society, showed before the Indigo Commission that there were 8,000 works in the vernacular published in 1826, 300,000 in 1853, and 600,000 in 1857. This growth of literature shows that there is a waking up of the mind of India which is not to be repressed. The leaders of thought in England are conscious that a christian literature of the best kind should keep pace with the growth of literature, and should repress and purify that literature which, if it is not actually impure, tends in that direction; and is it not equally necessary in India? We have these noble translations of the Word of God, the best of all holy and truly beneficial literature; and of the New Testament, the germinator of all that is excellent in the literature of all times and all countries. Besides that, we have a glorious treasury of tracts, both at the depository of the Tract Society, and at the Baptist Mission press. These we scatter broadcast over the country. We have learnt to know, as you are learning to know here, that a tract, though speaking of religion, need not be dull—that though speaking of piety, it need not be sad—and that, though dealing with such gloomy things as sin and death, it may yet contain brightness of thought. I remember once, when distributing tracts in an

interior district of India, meeting with a sharp peasant, who said, "Your tracts contain good words, good teaching; but there is no *rosh* in them." *Rosh* means price, and, therefore, he was just saying it was dry. We are now putting some *rosh* into them, and that arises from many of the best native christians being engaged in writing these tracts. There is a great waking up of the native mind in India, which is illustrated by the great extension of the progress of literature. Another cheering sign is the desire which is manifested among the young men for the education of the women, thus ennobling them to some extent with their own views and feelings. To illustrate this I will read some interesting verses by a lady who lived long at Serampore:—

"The light of science is to her unknown,
She smokes her hookah, and she chews her pawn.
No book, no pen, e'en music's self is mute,
She lacks the knowledge how to touch the lute!
Behold her now, low-seated on the ground,
Her languid words addressed to slaves around;
Can they do aught to cheer her dreary day,
Whilst beads she threads to while the time away?
How can these captive maidens light impart,
With minds untutored, ignorant, and dark?
No ray of light can ever pierce such gloom,
Body and mind within a living tomb;
Nor can she aim at woman's high behest
To train her child in all that's good and blest;
In her no stores of knowledge can they find,
No power hath she to mould the infant mind,
Her passions uncontrolled, impure her heart,
Quick to resent, and wound with anger's smart;
Sad model she for childhood's aiming gaze.
Alas! no Missionary's foot ere falls
Within the precincts of Zenana walls;
There, he can never take the gospel plan,
They may not look upon the face of man,
Are all excluded from this prison ground?
No!—Woman's mission here is clearly found;
No rough repulse her gentle steps arrest,
Her loving work is known, enjoyed, and blest."

Here, then, is an independent witness—not a missionary or a missionary's wife—who, from her own knowledge, testifies to you at once the deep necessity for instruction, and to the best instrumentality for carrying that instruction to their homes.

Rev. R. W. Dale, of Birmingham.—The preceding speaker has dealt very fully with the main topics of the resolution, but perhaps I may be permitted to refer to that resolution again. I do this, not exactly in the spirit of a Scotch minister about whom the late Dr. Russell, of Dundee, used to tell rather an amusing story. It was the custom in Scotland many years ago for ministers to preach on the same text for many weeks and many months in succession, and Dr. Russell, when he was a lad, happened to be sitting in a kirk when the minister, after announcing the text, said, "I now come to the twenty-eighth objection to the doctrine of this text." A stranger who was by the lad's side very naturally said, "Why, this must be a very objectionable doctrine, Sir." Now, it is not for the purpose of objecting to the resolution that I refer to it again, for it seems to me to be one of the best and most admirable resolutions which has ever been submitted to a missionary meeting. The very emphatic recognition of the importance of multiplying able and faithful translations of the Holy Scriptures which the resolution contains appears to me to be in the strictest harmony with the course which this society has pursued from the very commencement of its history. From the very first you have been conspicuous for the earnestness with which you have prosecuted those literary labours which are an indispensable part of our modern missionary agency. You have always had a wonderful faith in the printing press. Your very first missionaries—one of whom, by the way, was a professional printer—as soon as they got to the land that they were sent to evangelise, saw very clearly that it was one of the first and most urgent duties to renew that great miracle that God worked out on the day of Pentecost, and so to enable the apostles and evangelists to tell unto the people of India in their own tongue the wonderful works of God. And ever

since 1801, when Dr. Carey first published his translation of the New Testament into Bengalee, you have most faithfully and diligently followed his great and authoritative maxim. Other societies have joined you in this great work; and according to a recent report of the British and Foreign Bible Society it appears that there are translations of the Holy Bible, or of the New Testament, or of certain parts of Holy Scripture, in between thirty and forty of the various languages and dialects of India. This is a matter for which we, as christian people, ought to take every opportunity of expressing, not a mere formal gratitude, but a profound, intense, and devout thankfulness. When those missions were commenced, especially in the East, there were portentous obstacles in our way, or rather in the way of our fathers, arising not from the indifference, but from the direct hostility of a nominal christian government to the conversion of the subjects under its sway. You are aware how hard a task it was for Dr. Carey and his brethren to find footing in India at all to push out work on which their hearts were set, and I dare say some of you remembered when you saw the Danish flag waving over nearly every steeple in the land, and in the streets of all our great cities and towns not long ago, that it was under that flag that your missionaries had once to take refuge. If we had wanted any additional reason for giving a hearty welcome to the Danish Princess, we should have found that additional reason in the remembrance of the service which her country's flag had rendered to us. That great difficulty has to a very large extent been overcome, and it appeared from the report that there were no less than 31,000 communicants in connection with the various churches of India. The words come very lightly from our tongue, but, oh, how much of patient labour, of wearisome solicitude, of persevering and fervent prayer on the part of our missionary brethren, did those 31,000 converts represent! Try to think what kind of a change has passed over every one of these immortal souls. Christ has dealt with them one by one. Every one as he came to Christ was received by him with a separate pulse of divine joy. Christ listened one by one to every one as he came confessing sin, and speaking to him of that cross on which he died for the transgressions of mankind. Every one of the 31,000 was received by him, as I believe, with a profounder satisfaction than that with which he welcomes the reverence of the highest archangel who bows before his throne. And when every one of these 31,000 shall at last pass into the mansions which he is preparing for them, I believe his face will be lit up with a diviner satisfaction than that with which it was radiant when he looked upon the sun and stars in that morning of creation, and upon the world he had made for us. We ought to call out the very flower and chivalry of our christian youth to engage personally in this illustrious service. If I might be permitted, though belonging to another denomination of the christian church, to utter my thought, I cannot help saying that I do not believe that the present revenue of your society adequately represents what the churches of the baptist order might do for this great cause. I cannot see why the £14,000 a-year that you receive in regular contributions for general purposes might not be multiplied very easily three-fold. And remember that the most emphatic appeal for money consists in a generous and high-minded example of giving; and a generous giver in every church does a vast deal towards making

the whole church generous. If every lay gentlemen in this hall determined to double his own contribution towards this society, the effect of that simple act would be far greater upon the liberality of all your churches than any appeals from secretaries or from pulpit orators made from one year's end to the other. Well, Sir, perhaps I ought hardly to venture to touch a subject of this sort, but down in Birmingham the Baptists and Independents seem to have forgotten, somehow or other, that they stand in any sense apart. We have well nigh or altogether forgotten that there is any distinction standing between us. In consequence of my Birmingham training I never think of these two great denominations as two separate kingdoms under different governments, and speaking a different language. I always think of them rather as two neighbouring English counties with a very narrow stream between them. There is a difference in the meaning of one or two words on the different sides of the brook, but it is the same language after all. The soil on our side may seem a little dry to you, and the soil on your side seems a little marshy to us. But the same crops are sown on both sides, and they ripen under the blessed influence of the same genial sun. And though, perhaps, I ought hardly to venture to exhort, yet I do but cordially express—what I know is felt by the Congregational churches and ministers throughout this land—the heartiest sympathy towards yourselves and your noble institution.

At this point of the proceedings the collection was made, and two verses were sung of the 576th hymn:—

"O send ten thousand heralds forth,
From east to west, from south to north,
To blow the trump of Jubilee,
And peace proclaim from sea to sea."

Rev. J. H. MILLARD, of Maze Pond, London, referred to the decrease in the funds of the Society. So far as the decrease in the society's income was caused by the Lancashire distress, I cannot say that we have great reason to deplore it. About £1,000, or scarcely that, is the amount of diminution in the society's income to be ascribed to that cause; and the Lancashire distress, like most of the visitations of our Heavenly Father in His providence, will, I doubt not, prove the parent of great and multiplied blessings. Has it not given birth to a spirit of philanthropy of a more mighty and sovereign power than was ever heard of before? Has it not awakened emotions of pity, of charity, and of brotherly love, which it was well worth any trial and any amount of suffering to have created in the heart of this nation? If the baptist churches have failed, during the past year, to give so much by a thousand pounds to the missionary society, it is so far a cause of regret; but they have contributed six times that amount—nay, I think I shall not exaggerate if I say, ten times that amount, to the alleviation of the distress of our suffering brethren in the North. And the fountains of christian benevolence which have thus been opened will assuredly not be sealed again. We have learnt how much more blessed it is to give than to receive; and when the unhappy occasion for this charity shall have passed away, our gifts will continue to flow as liberally as before, although in other channels, and the missionary society, which for the time has suffered loss, will rejoice in a greatly augmented revenue. When, however, I look at the aggregate income of the society in the past year—and, let me say, for many years besides the past—I cannot affect to say that I think there is nothing to deplore. I sympathise deeply with the sentiment of the last speaker when he expressed the belief that the baptists of this country could raise a much larger sum for missionary purposes than they do. O, brethren! what is £27,000 or £30,000 for the great community of baptists in this land? Last week a single collection of pictures was sold for twice the sum—the collection of a private gentleman, which he had made only for the gratification of his taste. I must

acknowledge to you that I look forward, with a hope approaching sometimes to rapture, to the period when the baptists of England shall be all united in this holy undertaking. I believe that baptists have been raised up for the execution of a great object in God's church. I believe that they can pour fire into the enemy's camp with a directer and surer aim than many of our brethren. I believe it is theirs to storm the Redan of Popery, whether on the continent or at home, or of superstition in Asia and other parts of the world. It was a solemn period—I think it was a solemn moment with the angels in heaven—when they saw our apostolic Carey first entering on Indian soil; they knew it was the signal for the commencement of a conflict which could only terminate in the destruction of Asiatic superstition. Fearful were the fires that were poured forth upon our father's heads, but they stood bravely in the position which they had taken up. We do not wonder that the iron-clads withdrew from Charleston harbour. But our iron-clads never do withdraw. They can perish at their post, but they cannot abandon it. Carey did not abandon it; Marshman did not abandon it; the brave men who had taken up their position under the walls of the enemy felt they were to conquer or to die, and in the arms of victory many of them have fallen. Shall there not be a band of successors to follow in their steps? Are there not heroic and ardent hearts amongst the young men of England at the present day? Are there not those who emulate the spirit of our fathers departed? Is their spirit quenched within us, their degenerate descendants? God forbid: let the youths of England devote themselves to this missionary work—let them come up to the help of the Lord against the mighty. And the Lord himself is preparing the way.

Rev. J. Makepeace, of Luton.—In India, at the outset, as many of you may know, the idea of imparting education at all to Hindoos and Mahommedans was regarded as an unwarrantable innovation, and when for the first time this question was brought before the Court of Directors it was received with disfavour, and one of them sagely averred that one of the leading causes of the separation of America from Great Britain was the establishment of seminaries in transatlantic cities; and that was a policy, therefore, which was studiously to be avoided with respect to India, as a fearful rock on which had already split the amicable relations previously subsisting between America and the old country. Now education is conveyed to the natives mainly through the medium of the English language, which there is such a constant desire to acquire, and the study of which is pursued so eagerly, that it is becoming quite naturalised among the higher and upper classes of the people; and the demand for English books is proportionably great. From a comparative statement of sales of works within a period of four years, it appears that there were issued from certain depositories, in the Arabic tongue, 110 works; in Sanscrit there were 620; whilst the demand for English books in the same period amounted to 72,205 volumes. If you inspect the rolls of certain colleges, of which particulars are given, the same relations will appear with reference to the studies of the pupils. There are 299 boys studying Sanscrit, 554 studying Arabic and Persian, while there are 4,241 seeking to attain proficiency in the English language. Then, besides these government and missionary institutions, there are schools carried on by educated and enlightened natives, and these institutions are fashioned precisely on the model of the great missionary establishments in Calcutta and Madras. Whatever the motive, the fact of the study of English becoming more and more general in India is very gratifying and interesting to us, for the result must be beneficial to the cause of religious truth—English Bibles are necessarily introduced to aid the acquirement of the language, and the truths so beautifully developed there take possession of the mind. And the knowledge conveyed by the works of our philosophical writers, when read in the East by the student, whose only desire at first was to speak English, takes the place of those strange accounts of great facts and phenomena which we find in the Shasters. Take the cause of an eclipse, as given in the Shasters, as an illustration. They tell you that the infernal and supernal deities were to be present at the churning of the ocean in order to gain the

water of immortality. They got into the ocean and called around them a circle of assistant spirits, and the work of churning commenced. The superiors intended to secure the draught for themselves; but there was one of the demons, one of the sharpest of his kind, who saw through the design, and, determined not to be out-witted, laid aside his infernal garb and assumed one that better suited the superior portion of the assembly. Birshed was master of the ceremonies. He had not observed what was transpiring, and so it fell to the lot of the demon to sip the nectar and live for ever. The sun and the moon, who had been watching the movements, interposed, and the moon endeavoured to draw back his arm; Birshed resented the interference of the moon, but he cut the demon in two. The demon, however, had drunk the water of immortality, and so must live for ever. But he sought vengeance of the sun and moon; and he is represented as running after the two luminaries crying revenge. When he comes up to the sun, he catches him, but finds him too hot to hold, and lets him go,—and that accounts for the partial eclipse of the sun. He then makes chase for the moon, finds her somewhat cooler, and swallows her; but inasmuch as his body is cut in two, she soon makes her appearance again, and that accounts for the temporary though total eclipse of the moon. You will not be surprised after this that, in a Bengal newspaper, a native editor has occasion to raise his warning voice against the students in the colleges, who, it is said, seldom name their gods without decision.—[Mr. M. here referred to the government educational exclusion of the Holy Scriptures, furnishing some astounding facts, of such vast importance, that, as we have not space at present, we have omitted them now, that we may give them entire in a future number. He then proceeded.]—But a mighty work of preparation is going on in India for the final triumph of the Gospel. India is growing ready for her change, and our schools there have sent forth thousands, and tens of thousands, of native youth, who have been well indoctrinated into the principles and precepts of our holy religion, and who constitute a prepared people for the outpouring of the Spirit from on high. If that Spirit was to descend to-day or to-morrow, there would be thousands of ready-made intelligent Christians who, having life in themselves, would be capable from their previous high mental culture to go forth as your most intelligent ambassadors of the cross. Once more, these institutions furnish examples of the noblest Christian heroism in those pupils who have been converted to the faith. Certainly we have some of the most noble instances of moral courage in connection with those institutions, in pupils who have been determined to be on the Lord's side. On many occasions when youth who have been trained in those institutions have abandoned the faith of their forefathers, and have determined to avow their attachment to Jesus, a hue and cry has been raised against them, and various streams of persecutions have descended upon the hapless neophytes, compelling them to fly for shelter or protection to the abodes of the missionaries. Thither their friends and relatives have repaired, endeavouring to win them back by entreaty, or tear them away by force. If foiled in that attempt, scenes have ensued which almost beggar description, and which might well melt with pity, or rend with grief the most callous heart. Maddened into fury at the calm protestations of their children against the soul-destroying errors of heathenism, they have turned savagely towards them, and with a brow darkening with indignation, and eyes flashing with the fierce glow of fanaticism, and lips quivering with implacable rage, they have poured upon them a volley of appalling execration, exhausting in their attack the whole vocabulary of curses, invectives, and threats. In the whole range of the English language I know of nothing comparable to imprecations like these. "May all the curses of life be on him, and his agonies drive him forth o'er the wilderness. May snakes spring up in his path; earth's fruits be ashes in his mouth; the leaves on which he lays his head to sleep be strewed with scorpions! May the cool rivers turn to blood as he stoops down to stain them with his raging lips! May every element shun or change to him! May he live in agonies! May the grass wither from his feet, the woods deny him shelter, the earth a home, the dust a grave, and heaven his God!" And if after this exhaustive attack our

pupils remain unmoved, recourse is had to the courts of law; but there, too, we have signally triumphed. Sir, our churches in England ought to be proud to mention the names of these pupils, for they stand high up upon the list of the holy martyrs of the church, and of those who through much tribulation have entered the kingdom.

The Secretary then announced that £520 had been contributed since the commencement of the meeting.

Poetry.

"THEY SHALL BE MINE."

By the Author of "Leaves from the Backwoods."

"They shall be mine." Oh! lay them down to slumber,
Calm in the strong assurance that He gives;
He calls them by their names, He knows their number,
And they shall live as surely as He lives.

"They shall be mine." Upraised from earthly pillows,
Gathered from desert sand, from mountains cold;
Called from the graves beneath old Ocean's billows!
Called from each distant land, each scattered fold.

Well might the soul, that wondrous spark of being,
Lit by His breath, who claims it for His own,
Shine in the circle which His love, forseeing,
Destined to glitter brightest round His throne.

But shall the dust, from earthly dust first taken,
And now long mingled with its native earth,
To life, to beauty, once again awaken?
Thrill with the rapture of a second birth?

"They shall be mine." They, as on earth we knew them,
The lips we kissed, the hands we loved to press,
Only a future ever circling through them—
Unfading youth, unchanging holiness.

"They shall be mine." Children of sin and sorrow,
Giv'st thou, O Lord, heaven's utmost verge to them!
No! from each rifled grave thy crown shall borrow
An added light, a prized and costly gem!

"They shall be mine." Thought fails and fancy falters,
Striving to sound, to fathom love divine.
All that we know—no time Thy promise alters,
All that we trust—our loved ones shall be Thine.

Reviews.

The Life and Labours of George Washington Walker, of Hobart Town, Tasmania. By James Backhouse and Charles Tylor. London: Bennett, Bishopsgate Street Without.

For a copy of this handsome octavo volume of more than 550 pages, beautifully printed on superior paper, with a portrait of G. W. Walker, we are indebted to some unknown "Friend," who at the same time modestly informed us by post that he believed we might find in the volume a few pieces suitable for our *Children's Magazine*.

We may as well confess that on glancing at the title we could not recollect any individual of the name of "Walker" who had, during the past fifty years, made himself conspicuous in the religious or philanthropic world. His two *given* names—"George Washington" were certainly not unknown to

fame, but who could he be who claimed the three?

We had not, however, proceeded far before we discovered that "G. W. W." was a member of the "Society of Friends," and ere long we are informed that "James Backhouse and George W. Walker sailed from London on the Third of the Ninth month, 1831," for Hobart Town, Tasmania. In conventional terms, they were two "Quaker Missionaries."

And this solves the mystery. For this unobtrusive body of christians seems to do absolutely nothing in the way of publishing their proceedings beyond their own immediate and limited circle; and should what they do be "noised abroad," they

"Blush to find it fame."

We have gone through half the volume; and making allowance, as we ought, for some peculiarities, we have been delighted and profited, perhaps we should say humbled, by noticing the entire consecration of these devoted men to their great work. Their deep conscientiousness—their self-denying and unwearied labours—their spirituality of mind—and their desire to promote the temporal as well as the eternal interests of their fellow-men, however degraded and debased, remind us forcibly of the "Acts of the Apostles," whom they seemed to glory in imitating by going wherever the "Spirit" directed or permitted them.

We give this brief notice as introductory to some remarkable facts which we have noted for quotation.

An Essay on the Improvement of Time: and other Literary Remains. By John Foster. With a Preface by John Sheppard. Edited by J. E. Ryland, M.A. Bunyan Library, Volume X. London: Heaton & Son.

THE previously published writings of Foster—for it was as a writer and not as a preacher that he was distinguished—having afforded rich food for thought to many, we are gratified to find that "the fragments which remained" have been gathered into a volume, uniform with those which preceded it, of the Bunyan Library. The "Notes of Sermons" we had already seen in the monthly pages of the *Oriental Baptist*; but the "Essay on Time," the "Missionary Discourse," "Funeral Sermon," and "Letters," are all new to us. It will not be expected that we should offer our humble commendation even of these "fragments." Those who have already tasted the "good words" spread out before them in the larger works of this thoughtful writer, will welcome the opportunity here afforded for renewing the pleasurable sensations they then enjoyed.

Christian Activity.

PRIVATE CONVERSATION.

OUR BLESSED LORD, who is a perfect pattern to the active christian in all his attempts to do good, not only addressed crowds of listeners, but frequently held private conversations with individuals. Two of these—one with Nicodemus, and the other with the Samaritan woman, contain, as recorded in the sacred writings, some of the most sublime truths of the religion he came to make known.

Private conversation then, we may presume, is a mode of diffusing the knowledge of religion which we may not only adopt, but one on which we may look for the Divine blessing.

Much, however, will depend, if we would succeed, upon the use of a wise and timely discretion in attempting to "say unto our neighbour, know thou the Lord."

A writer on this very important but delicate subject, says:—

"It is important that you should select a proper *time* to try to make serious impressions on the mind of a careless sinner. Much depends on timing your efforts right. For if you fail of selecting the most proper time, very probably you will be defeated. True, you may say, it is your duty at all times to warn sinners, and try to awaken them to think of their souls. And so it is; yet if you do not pay due regard to the time and opportunity, your hope of success may be very doubtful. People who are careless and

indifferent to religion are often offended, rather than benefited by being called off from important and lawful business.

If possible, when you wish to converse with a man on the subject of salvation, take him *when he is in a good temper*. If you find him out of humour, very probably he will get angry and abuse you. Better let him alone for that time. It is possible you may be able to talk in such a way as to cool his temper, but it is not likely. The truth is, men hate God; and though their hatred be dormant, it is easily excited; and if you bring God fully before their minds when they are already excited with anger, it will be likely to arouse their enmity.

If possible, always take an opportunity to converse with careless sinners when they are *alone*. Most men are too proud to be conversed with freely respecting themselves in the presence of others, even their own family. A man in such circumstances will brace up all his powers to defend himself; while, if he were alone, he might melt down under the truth. But he will resist the truth, or try to laugh it off, for fear that if he should manifest any feeling, somebody will go and report that he is going to be serious.

When you approach a careless individual, to endeavour to awaken him to his soul's concerns, be sure to treat him *kindly*. Let him see that you address him, because you love his soul, and desire his best good in time and eternity. If you are harsh and overbearing in your manner, you will probably offend him, and drive him farther off from the way of life.

Be *solemn*. Avoid all lightness of manner or language. Levity will produce anything but a right impression. You ought to feel that you are engaged in a very solemn work, which is going to affect the character of your friend or neighbour, and probably determine his destiny for eternity. Who could trifle and use levity in such circumstances, if his heart were sincere?

Be *respectful*. Some seem to suppose it necessary to be abrupt, and rude, and coarse, in their intercourse with the careless and impenitent. Nothing can be a greater mistake. The apostle Paul has given us a better rule on the subject, where he says, 'Be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing.' A rude and coarse address is only calculated to give an unfavourable opinion both of you and of your religion.

Be careful to *guard your own spirit*. There are many people who have not good temper enough to converse with those who are much opposed to religion. And such a person wants no better triumph than to see you angry. He will go away exulting because he has made one of the saints mad.

It is generally *best to be short*, and not spin out what you have to say. Get the attention as soon as you can to the very point; say a few things and press them home to the heart and conscience, and bring the matter to an issue. If possible, get them to repent and give themselves to Christ at the time. This is the proper issue. Carefully avoid making an impression that you do not wish them to repent now."

One word more. Speak the words of God to them; only take care to select, so far as your memory helps you, those words which are best *adapted* to the circumstances of the party with whom you converse. Do all in a prayerful spirit, trusting in Divine aid.

Revivals and Awakenings.

REMAINING EFFECTS OF THE LATE IRISH REVIVALS.

DURING the progress of these remarkable revivals, there were those who, assuming the character of prophets, predicted their speedy termination and profitless results. But it needed little foresight to foretell that they would not continue in all their exciting power. Their results, however, is another question. A writer on this subject says:—

"*Is the Revival 'Over'?*—All the monster meetings are over—all the

tumultuous scenes of excitement, and the terrific prostrations are over; but the still small voice of God prevails as much as ever—perhaps, in some instances, more than ever. Many, who at the beginning stood aloof, and who at the end became hostile, are still found denouncing the whole movement—loudly proclaiming that it was the work of man, and not the work of God. They have grounded their charges upon two classes of character, whose conduct has greatly wounded the cause of Christ. One party (and their numbers are few) who took an active part in carrying on religious meetings, but who have become inactive; and another class (much more numerous), consisting of those who were greatly impressed, especially in a physical way. Of these a large number have become cold and careless. Among them were found the superstitious, the ignorant, the excitable, who in the resistless whirl of the incoming tide, were moved out of their places, and appeared for a season on the surface, but who, in a short time, gravitated and fell back to their old position—some even to a deeper depth of deadness and hostility to the truth of God than before. We regard this as the natural and invariable result of all great spiritual movements. In the days of Christ, many disciples 'went back, and walked no more with Him.' Paul tells us that 'they that are in Asia are turned away from us;' and John assigns the reason, 'They went out from us but they were not of us; for if they had been of us, they would no doubt have continued with us.'

Yet, with these exceptions, we rejoice in being able to bless God that the glorious Revival continues, and the river of life seems deepening and widening. First, in the *ministry*—the revived ministry. A much larger number of ministers than formerly preach, as wishing and expecting to save souls. Their prayers are no more like bolts shot at a venture, but the cries of men who know they will be heard and helped. The labours of such are not despairing efforts, done from a sense of necessity, and in heartless despondency; the call of God has roused them, and they preach to the dry bones, and call for the wind of the Lord, persuaded that they will and must be heard, for 'the Lord hath said it.' The pious and revived sabbath-school teachers and others are nobly carrying on the work of God. I see this in the pointed manner of teaching in the sabbath-school, the questions now being chiefly heart-questions; I see it in our prayer-meetings, in the prayers, the conversation, the growth of our people in the experimental knowledge of salvation.

Blessed be God, our neighbourhood is dotted over with prayer-meetings, and these are well attended both by old and young. The most marked and distinguished characteristic of revival amongst us at present is, the number that have been sealed, and are still being sealed, with the witness of the Holy Spirit. The assurance of salvation is the privilege of many who formerly felt only doubts and fears. Bright eyes and happy faces gladden our meetings, special prayer is often asked and offered for peculiar blessings; the kindliest sympathy is often manifested for the sick and distressed; hearts have been opened largely to contribute to every good cause, especially for the relief of poor brethren amongst us; and the pleasure expressed in meeting and parting is like that of the members of one family.

The man who says the revival is over, has, I fear, not been brought under its influence. For my part I can testify that the light of saving truth is getting brighter and clearer; that the power of prayer is more felt and acknowledged; that the pleasure of the Lord prospers in our hands; that the world is beginning to appear more in its real nature—'vanity of vanities;' and that God and heaven are becoming nearer and dearer to us. The Word has become a mine of unsearchable riches. As we explore it, the enriching veins are growing larger and fuller. Seated on the Delectable Mountains, we are getting sights of the heavenly Canaan; and occasionally we gather clusters from Eshcol, which make our hearts long for the fruits which grow for ever in the paradise of God. The good Lord convince all gainsayers who say that the revival is over, by giving them that 'power from on high' that will constrain them to become 'witnesses' for the word and work of God."

Narratives and Anecdotes.

THE RAMPANT WAR-SPIRIT.

ELIHU BURRITT, formerly known as the "learned American blacksmith," having recently made another visit to this country, was present at the late Annual Meeting of the "Peace Society," when he delivered an eloquent address. We rejoice to find that he "bates not one jot of heart and hope" in the great cause of Peace. He said:—

"I have been requested to make a few general remarks on this occasion, but the circumstances under which we meet to-night are so extraordinary; the past, present, and future, all seem to converge into such a cross sea of antagonistic events and disturbing apprehensions; there is over christendom such an unbroken flood of the old animus of the dark ages; the war spirit has so overreached the highest watermark of its former inundations, in short, looking in every direction, across both hemispheres, and on all the aspects of the present crisis, it is difficult to find words that shall be appropriate for this anniversary hour. Truly, the times have changed, and many have changed with them. Hardly ten years have elapsed since the last of our great Peace Congresses, and yet the decade just coming to a close has never had a parallel in history for the quick succession of distinct and wide-raging wars. During this brief space in the life of nations, the great Abaddon of our race has swept with his burning wing all the continents of the earth. Within this short period it has belted the globe with a wide track of fire and blood. The conflict in the Crimea seemed to unlock all the pent-up furies upon which the great destroyer rides forth to the desolations it works amongst men. From the Crimea they flew eastward and westward. Their serpent tongues hissed for the nations, and the nations rushed into the battle-field with all the new and terrible death-reapers that human science could invent. One by one every first-class nation and every considerable people of the earth has passed under the chariot-wheels of this heathen Juggernaut within the last ten years. England, France, Spain, Italy, Austria, Russia, Turkey, India, and China have blooded their hands in this work of human slaughter. Then the fiery tide rolled back from the eastern shore of China, and broke upon America with all the accumulated impetus of its ground swell. There, the area of that great Republic, which had boasted that civil war had never reddened a square inch of its soil with blood, is now the scene of the most sanguinary conflict that ever sundered and desolated a people of the same country, race, and tongue. All the mutinies, rebellions, and revolutions of past ages put in one struggle would hardly equal the dimensions of the tremendous conflict; and still the end is not yet. What and when that end shall be is all hidden in unrevealed dispensations of the future. Truly the outlook is not animating to the friends of peace; but let us remember that the greatest days of human history are those in which the few walk by faith. This is the great trial day; it is to test our faith in the principles we have espoused. Solomon was a wise man beyond all his predecessors, but the least in the kingdom of heaven is greater than he in the wisdom which was not revealed to him. He enumerates a long series of seasons appropriate for certain sentiments and actions:—'There is a time to plant and a time to pluck up,' 'a time to love, and a time to hate,' but he omitted one time from the list which the man of christian experience alone can supply, that is, 'a time to believe when the multitude doubt.' There should be a time for a man to gird up his loins, and stand strong and firm in the steady valour of a great faith, to plant his foot more stoutly upon the rock of a great and everlasting principle, and to feel its strength against the winds and waves that are sweeping hundreds around him from their sandy foundations. There should be a time to wait as well as to advance, to wait to see our judgment brought forth as the noonday, to see the mighty

and immortal principle on which we stand justified before a deriding world, even by the logic of these stern and terrible events. Courage and faith!—let us strengthen our hearts for this trial. Courage and faith!—we need both in large measure to carry us over this great gap in the ages, to carry us across the shadow of these dark years, which have been resuscitated, as it were, from the slumbers of ten centuries, and thrown across the path of human progress, at a time when that pathway seemed brightening with a glorious promise: we shall reach the shore of a better future if we faint not. True, there has been a great falling off in the nominal adherents to our cause. Hundreds and thousands who walked with us when our white banner was upborne, as it were, by the breath of popular favour, have gone away backward before the adverse influence of these events. But still I would say, Courage! We have been thinned but not weakened by their secession. The band of Gideon was not weakened by the test that thinned its scanty ranks, nor shall ours lose strength or working vitality from this severe winnowing. What has been the lesson of ten years? What is it but this, that all our strength is in a great and everlasting principle—a principle as immortal and immutable as the attributes and doctrines of the Saviour of mankind—a principle which He gave to his followers to enter into the very life-work and structure of their faith, to be a living power in their belief and practice, which should win and crown one of the greatest triumphs of his kingdom on earth? The experience of the last ten years has taught us how little we may trust to men who base their adhesion to our cause on the shifting quicksands of expediency and policy. When the adverse wind and tide of public sentiment come, they are washed into the current of popular emotion. We must dig down to a deeper, stronger foundation than this if we ever expect to see that great victory won which is to bless the world with permanent and universal peace. We must get a stronger hold upon the consciences of christian men, so that they shall feel that war is a heathen usage, that it is put under the everlasting ban of a christian's faith, that it is put in the same moral category as idolatry—oblations offered to heathen deities, in which he cannot participate, even by indirect acquiescence or toleration. Can we bring christian men to this full conviction, so that they would no sooner countenance war than they would assist at the immolation of a human being to the idol of some Pagan cannibal? Through many years of labour we have worked to this end on both sides of the Atlantic; and we can almost say with the prophet, 'Who hath believed our report?' The work is slow because the work is large. It is directed against the antagonistic influences of forty centuries, against the education and habits of the public mind through all the foregone ages. But other works are slow, and those who bear their heat and burden have equal cause with ourselves for discouragement. Let us remember that intemperance and slavery are as old as war, and that awakening of the christian conscience to their evils in both hemispheres has been exceedingly slow. The transformation of the views and opinions of the christian church, in reference to these moral evils, is wrought out by almost imperceptible degrees, line upon line, precept upon precept, here a little and there a little. Six days were time enough for the Almighty hand to build the world, and to launch it in the full perfection of its physical laws and functions; but six thousand years may be too short a space of time in which to shake down from their power these stupendous systems of wickedness and folly, and to erect upon their ruins that glorious kingdom of righteousness and peace predicted by the holy seers of old. Courage and faith! It is not a time to measure the permanent and even tide mark of the sea when some unprecedented tempest is dashing its waters far inland upon the wheatfields never before moistened by the brine of the ocean; it is not a time to measure the actual progress of our cause at this moment of temporary reaction. It would be language of unmanly despair to say that the fields we have cultured and sown in faith and hope shall never be green again, nor ever bear a harvest, because some sudden tempest of human passions has blown over them the bitter spray of the dark ages. In the closing chapters

of Divine revelation it was given to the Saint of Patmos to see that Satan was to be unbound for a certain season among men, and to have the full swing and sway of his malignant will; but that period of mischief was to be his last on earth. So war has been loosed with all its sharp-teethed bloodhounds to prey for a certain period upon all that is precious in the moral world. Its bloody unbroken reign lacks but one year of a full decade; and let us take hold of the hope that this remaining year shall be its last in the christian world—that when the last of the intervening months shall have closed its record, this great red dragon shall be bound to go no more abroad for ever. Courage and faith! We may be but twelve months distant from a future rich with the best blessings of our brave hopes in these days of darkness. When the great Governments of the world shall make up the balance-sheet of these bloody wars, depend upon it, they will find an immense disparity between the debt and credit sides of the account; that the beggarly gain against the tremendous loss will impress them with such a conviction as they never had before of the utter unreality of any seeming good obtained by the sword. Then we may reasonably expect a reaction in the public mind favourable to our cause. Let us all be up and waiting to make the most of these new lessons which the last ten years of war must impress upon the people of christendom. What a new volume full of pungent teaching these years will fill! What an array of texts, facts, and vivid illustrations, all alive with fresh experience, will be at hand to point our arguments and give new effect to our appeals! What new and startling examples shall we be able to cite of the utter futility and folly of resorting to the sword, either for empire or for independence, for secession or for union, for revolution or reaction, for national honour or civil rights. Courage and faith! We need both, not only in reference to those antagonistic events and influences that are sweeping over the world, and diminishing the ranks of our nominal adherents, but in reference to those affecting and afflicting dispensations of the Divine will which have removed, as it were, the very Elijahs and Elishas of our cause in the last ten years. It is impossible for me, it is impossible for you, to forget on this occasion those faces, radiant with the heart light of christian philanthrophy, which were wont to beam once upon the anniversary assemblages convened within these walls. Their lips have been silenced for ever on earth, but the living speech of their great lives of faith is with us still. They have been taken from their personal companionship on earth; but the light and savour of our lives of hope and faith shall be with us as a cheering and helpful fellowship through all the arduous labours and unforeseen trials that may await us in the cause of peace. Yes, the fathers of our cause have fallen asleep; those who stood next to them in age and labour are fast verging into the sere and yellow leaf of life; and one by one they will ere long be called to relinquish the field to younger men. And who are they that shall take this holy cause into their heart of hearts, and give to it the quenchless fervour of their faith, hope, prayer, and labour? If there be any young men in this land preparing their souls for this blessed work, some of them must be within these walls to-night. As we who have toiled long in this field, look around upon this congregation, we would fain believe that such and such a young man feels in his soul the pulse of a new interest in this enterprise of christian philanthropy; that he is listening now to the still, small voice, of a divine suggestion to give himself to this work; to come up and fill one of the vacant places that death or age has made in our ranks; to bring to the help of our waning energies the warming animation of that young-man Power with which every great and arduous undertaking must be fed, to keep the sinews of exertion in a working order. It will be worth the care and labour of a dozen anniversary meetings like the present, if a few of these young men shall make this evening the date of their consecration to this great and christian cause. You will never see a time more favourable for enlistment under our banner than at the present movement. To enlist now, a young man must be moved by the heroism of a great faith; he must plant his foot

upon a great principle, as upon a rock in the midst of the whirling eddies of a cross sea; he must lean upon that everlasting strength that comes from above, and feel it moving every nerve, and giving effect and success to every effort. Shall not some of the gaping vacancies in our thinned ranks be filled to-night by some young volunteers from this assemblage? Come! the great future is your inheritence. Should you live to our age, your meridian years will pass under the sun of that future. You will reap, in those years of harvest, what men like us have sown in tears and trial. Come, then, lend a hand now to this fallow work; walk with us across these rough furrows; take your turn at the plough—take your place at the sowing—for the harvest is all to be yours; you and the children of your manhood years shall reap its golden sheaves into your bosoms, and rejoice in the glorious ingathering."

Baptisms.

FOREIGN.

JAMAICA.—From the "Annual Report of the Jamaica Baptist Union, for the year ending December 31, 1862," we gather the facts and statistics which follow. The results of the Revival in some of the churches are mentioned. Mr. Clark says, "Several of those expelled were persons awakened at the time of the revival, who have relapsed into sin." Mr. Millard states, "At St. Ann's Bay, during 1861 and 1862, so many as sixty-eight persons were baptized. Of these, fifty-one were the fruit of the awakening. Of these, sixteen, or nearly one in three, have been excluded, and most for one deadly sin. At Ocho Rios, fifty-three persons were baptized in 1861 and 1862. Of these, twenty-two are fruits of the awakening, and eight of them, for one and the same crime, have been excluded." Mr. Johnson writes, "Many of those persons who were baptized last year as the result of the religious awakening, are giving satisfaction, while a few (and amongst them those who were the most noisy) have returned to their evil ways." Mr. Fray reports, "Our young members, the fruit of the awakening, are still steadfast, and give us great encouragement. Very few of them have been excluded." Mr. G. R. Henderson says, "We are pleased to state that most of our newly-received members stand well." Mr. J. E. Henderson states, "With few exceptions, all who came into the church under the influence of the revival, have stood well, though many of them have lost the zeal and fervour which characterized them when first admitted into fellowship." Mr. Dendy says, "two hundred and twenty-three persons were baptized in 1861. There have been excluded twenty-three; two have died; so that one hundred and ninety-eight are still standing as members." And lastly, Mr. Milliner states, "A few converts, about one in eight, have relapsed into sin." Statistics have been received from fifty-seven out of sixty-four churches in the Union. From these it appears that in nine churches there has been no baptism, in eight no restoration, in thirty-two no dismissal, in three no death. In thirty-two there is an increase, in twenty-four a decrease, and in one numbers are stationary. The results shew—

Additions by Baptism	1555
" " Restoration ..	392
" " Received	103
	2050
Loss by Death	460
" " Exclusion	894
" " Withdrawal, &c. ..	175
" " Dismissal	61
	1590

Number of members in 57 churches, 18,513
Number of inquirers in 52 churches, 3,637

The number of baptized is larger (except in 1861, when it was 3,757) than in any year since 1844; but the fact that 999

individuals who were members have been struck off the church registers in one year, cannot but awaken solemn inquiry, especially as it appears that discipline has had to be exercised on those who should be a pattern to the newly-received members—helpers, not stumbling-blocks and tempters.

AUSTRALIA. — *Melbourne, Collins' Street.*—On Monday evening, March 23, at the close of the usual prayer meeting, the pastor baptized one candidate. On Lord's-day evening, March 29, ten candidates were baptized on a profession of their faith in Jesus. The baptismal service was preceded by the fourth of a course of lectures on the "Heavenly Home." The chapel was densely crowded in every part by an apparently deeply interested congregation. On Monday evening, March 30, another candidate was baptized.

Castlemaine.—At the close of the service on Lord's-day evening, March 29, two female friends were baptized on a profession of faith in the Lord Jesus Christ, by the pastor, Mr. James Smith. There was a large attendance, and deep solemnity was manifested throughout the service.

Tarnagulla.—On Wednesday evening, 25th March, six candidates were baptized on a profession of faith, after an address by the pastor, Mr. W. Tranter. The whole service was exceedingly impressive and interesting. Mr. T. is labouring with most encouraging prospects of success.

Geelong, Aberdeen Street.—On Lord's-day evening, 8th March, eight candidates, (two of them being the pastor's daughters) were immersed on a profession of their faith in Jesus. Previous to the administration of the ordinance, the pastor, Mr. W. B. Landells, preached from Luke x. 42, "And Mary hath chosen that good part which shall not be taken away from her." The chapel was crowded by a most attentive congregation.

North Adelaide, Ebenezer.—On Lord's-day, March 8, four believers were baptized. This was the first occasion of administering this ordinance in the new chapel. The attendance was good. The pastor, Mr. Prince, delivered a discourse on the words, "I have need to be baptized"—"Thus it becometh us."

Brighton.—On Lord's-day, March 22, a daughter of one of the deacons of the church was baptized in the chapel at Brighton, by Mr. W. R. Wade, who is officiating there. Though the attendance was not large, the service was impressive.

Maldon.—On Lord's-day, Feb. 1, two disciples were baptized by Mr. Morton, after a lecture on Cornelius the Centurion. The chapel was filled with a most attentive audience.

DOMESTIC.

LEEDS.—*Baptist Mission to the Unconverted.* — On Wednesday evening, June 3, after an address on the baptism of Christ, before a numerous congregation, Mr. Stutterd went down into the water and baptized six believers—two young men, two young women, and two aged sisters. One of these was the widow of a persecuting husband, who for a long time had prevented his wife from joining us; but he was seized with a sudden and mysterious disease, and after a few hours summoned into eternity. They were baptized in South Parade chapel baptistry (kindly lent for the occasion), and will unite with the newly-formed baptist church, York Road, in the east end of this densely populated town.

SUTTON-IN-ASHFIELD, *Notts.*—What is called "Whit-Sunday" (May 24) was a memorable day with us; when twenty disciples of the Saviour, eight males and twelve females, were baptized into his death. Two of these were Wesleyans, who returned to "dwell with their own people." The rest were all added to our fellowship; seven of whom were sabbath scholars, and four were teachers. We have more candidates and inquirers. The Lord be praised! When your new baptism tracts are ready, think of us. J. E.

BROMLEY, *Middlesex.*—*Baptism by a Coloured Minister.*—Mr. J. Sella Martin immersed three candidates in the baptist chapel, Bow, May 28, after an impressive sermon. Two of the candidates were husband and wife. The Lecture Hall, Bromley, in which Mr. Martin preaches, is crowded with attentive hearers, and numbers are unable to obtain admission. A. J.

ARMLEY, *near Leeds.*—Four females were baptized at this village, June 5, where there is a small baptist church. One of the candidates was the daughter of a Roman Catholic, who had prevented her on a former occasion from being baptized. Her mother was a pious woman, a member of this church, and has recently been taken to join the church triumphant in heaven. In her last illness she fervently prayed for her daughter's conversion, and God has answered her prayers. Praying parents, persevere! S. A. S.

CARRICKFERGUS, *Ireland.*—As you wish for reports of baptisms, I beg to inform you that on June 4, Mr. Henry, of Belfast, baptized a young man in the sea at this place. And on the 14th, Mr. McKinney baptized another believer in Jesus. This friend had long been thinking on the subject; he has now put on Christ in his appointed way. These were both added to the church at this place. J. P.

NEW LENTON, *near Nottingham.*—Our pastor, the Rev. C. Burrows, administered the ordinance of baptism on June 7, when six friends thus put on Christ; two of whom are members with the New Connexion Methodists, and wish to remain with their own people; the other four were received into church fellowship with us the same evening. R. W. L.

TREDEGAR, *Monmouthshire.*—Mr. Lewis, the pastor of the English church, has had the pleasure of baptizing into the death of Christ—on April 5, four disciples; on the 26th, eleven; and on May 24, twenty. May these all be faithful to their baptismal vows, and thus honour the profession of their Lord and Saviour!

GLASGOW, *North Frederick Street.*—On sabbath forenoon, May 31, after a sermon on the "Baptism of Lydia and her household," seven believers were immersed by Mr. T. W. Medhurst. Others are inquiring the way to Zion with their faces thitherward. The same day eight baptized believers were added to the church.

[We thank our correspondent for the papers sent with his note, but the contents were *over weight*, causing double postage.]

LIVERPOOL, *Great Cross Hall Street.*—*Welsh Baptists.*—We had the pleasure of witnessing the baptism of six believers, on Lord's-day, April 26, three of whom were in the bloom of youth; and on May 10, the ordinance was again administered, when one believer thus put on Christ. There are more on the way. T. G.

HATCH BEAUCHAMP, *near Taunton.*—Our pastor, the Rev. E. Curtis, had the pleasure of baptizing three young persons into the names of the Sacred Three, on June 7. The scene was an affecting and delightful one. Many among the undecided spectators were deeply impressed. S. L.

WILLINGTON, *near Derby.*—We had a baptismal service at this village, where we have a neat chapel, on Lord's-day, May 17, when two believers thus professed their faith in the Saviour. Mr. Gregory, of Derby, administered the ordinance. T. C.

LEICESTER, *Friar Lane.*—Six young disciples of the Holy Saviour, five males and one female, were baptized by the Rev. J. C. Pike, on the first Lord's-day in June.

Dover Street.—On Wednesday evening, June 10, the Rev. J. J. Goadby baptized two followers of the Lord Jesus.

WALES.

Pwllheli, Carnarvonshire.—Mr. Jones, our pastor, had the pleasure of immersing two males and six females on a profession of their faith in the crucified Saviour, on June 30. Two of the females had been members with the Calvinistic Methodists. The others were sabbath school scholars. We hope soon to see others coming forward to obey their Lord and Master. B. R. E.

Cardiff, Bethany.—Mr. Griffiths immersed three males and four females on the first sabbath in June. They were all added to the church. I am happy to say there are many more inquiring the way to Zion. J. J.

Cardiff, Canton—Providence Chapel.—The Rev. J. Bailey baptized eleven believers in Jesus, six males and five females, on June 4. These will be all added to the church recently formed in this place. We expect more next month.

Baptism Facts and Anecdotes.

EVIL TENDENCIES OF INFANT BAPTISM.

When Mr. Binney, some years ago, shot that stinging arrow at our national establishment, "The Church of England destroys more souls than she saves," he failed to follow up that memorable declaration, which will never be forgotten or forgiven, by pointing out in what way, above all others, she was chargeable with this serious sin. Had he done so, he might probably have referred to the heresy of "baptismal regeneration." But what then? He would have exposed himself to the cutting retort, "'Physician, heal thyself,' for our authority for 'infant regeneration' is at all events as high as yours for 'family baptism;' which, after all, is not baptism, but sprinkling. Certainly we know that we are required to *dip* the child, and yet nearly always sprinkle, without authority from the Queen or Parliament; but pray say nothing about that, for you are one with us in both *mode and subjects*, however you may differ from us in the *effects* we affirm to be produced. It is unkind of you, Mr. Binney, to pass sentence on us in this way, when you yourself are in the same condemnation with regard to the custom of sprinkling babies."

Mr. Walters, in his Discourse on the "Origin and Tendencies of Infant Baptism says:—

"Infant baptism tends to deceive and ruin the souls of men. It is an error that is most prolific in breeding other errors. I have heard its advocates sometimes say 'there can be no harm in it;' why, there is nothing but harm in it. Is there no harm in setting up the authority of fathers and councils against the authority of Christ? Is there no harm in reflecting on the sufficiency of Holy Scripture? Yet, infant baptism does this. Is there no harm in teaching persons that grace is hereditary, and in some sort descends from father to son? Yet the advocates of infant baptism do this. Hearken to Dr. Campbell, one of the ablest men among our English Congregationalists, and one of the most influential leaders in that body:—'The visible church under the Gospel contains all that profess the true religion, together with their children. The seed and posterity of the faithful, born within the church, have, by their birth, interest in the covenant, and have right to the seal of it and to the outward privileges of the church under the Gospel.—Being baptized, these children do renounce and fight against the devil, the world, and the flesh.—'They are christians and federally holy, and, therefore, they are baptized.' Is there no harm in teaching men that the application of water to the body benefits the soul? This harm is done by the advocates of infant baptism. 'By baptism,' says John Wesley, 'we who are by nature the children of wrath, are made the children of God.'—'In all ages the outward baptism is a means of the inward.' The English Episcopal Church teaches the same error in the Book of Common Prayer. In answer to the question in the Catechism, 'Who gave you this name?' The person catechised is instructed to say, 'My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' Is there no harm in teaching men that God can be served by proxy? Yet this is taught by persons upholding infant baptism. Is there no harm in confounding the church and the world together, when Christ has taught that they should be carefully kept separate? Yet infant baptism does this harm. It is not uncharitable to say that thousands, even in this privileged land, delude themselves to their eternal ruin, with the idea that their baptism in infancy is their passport to the skies. I would affectionately urge this view of the subject on the attention of pædo-baptist brethren who hear me. Ask yourselves how far you are responsible for the injury done by your neglect of the ordinance instituted by Christ, and your adoption of the ceremony substituted in its room. Rest assured that the ruin wrought by your rejection of the commandment of God, that ye may keep your own tradition, defies all calculation."

Yes: with all due respect for the eminent minister who made the declaration, in this way, more than by any other, "The Church of England destroys more souls than she saves." Can anything of this kind be said of the baptism of believers?

Sabbath Schools and Education.

"TRY HIM AGAIN."

"WILL you let your boy attend our sabbath school?" said a sabbath school teacher to a mother who did not cherish the fear of God in her heart.

"I dont care if he does, for I am glad to get him out of the house, especially Sundays. He is an unruly fellow, and if you can manage him I shall be glad, for I am sure I can't."

With this ungracious commendation from his mother, the teacher took the boy. But the good man soon found that this boy was more than *he* could manage. Though only ten years old, he soon became the plague of the class, and the Arab of the whole school. He was brimful of antics. Now he would pinch a little fellow near him till he screamed, and when charged with the offence, stoutly deny it with a face as grave and solemn as penitence. By-and-bye, when the teacher's heart was most earnest and his appeals most tender, this boy would make a grimace so overpoweringly ludicrous, as to set the whole class into a roar of laughter. Vainly did the teacher rebuke and entreat. Wickedness and mischief were his delight, and he would not be restrained.

Finding him so incurably disobedient, the teacher had him turned out of school. But when the deed was done he reflected—"I have turned that boy out of school. Into what have I turned him? The streets. To the care of a mother who has no control over him whatever. What will become of him? He will certainly be ruined. I cannot give him up. *I will try him again.*"

Once more, then, the boy was taken into that teacher's class. But he had been by no means improved by his expulsion. He was as reckless, troublesome, ungovernable as before. No school could tolerate such a scholar.

What more could the teacher do? He tried a new measure. He took the little rebel after school into a small schoolroom, and begged him to kneel by his side. The boy kneeled. The teacher prayed until the heart of the boy was touched. Then the teacher arose, and taking his hand, told him how Jesus loved his soul, and died to save it. The boy's heart melted. The tears poured down his cheeks, and between the intervals of his own sobs and his teacher's remarks, he said—

"I never knew this before; I never thought of that before; I never thought that I was wicked, and that Jesus saw me and loved me."

That precious half-hour of prayer and personal appeal did the work. The young rebel was subdued. His heart was won for Christ. Henceforth he became a quiet, industrious, faithful scholar. The seeds of a strong, healthy piety grew space within him.

Years rolled around, and that "wild boy" became an upright man, an office-bearer in the church, a christian sailor. He is now mate of a large merchant vessel, a distributor of tracts, Bibles, and religious books; the supporter of his mother and family, and the warm friend of his former teacher. In a word, all that overflow of vitality which, when guided by his self-will and fancy, made him so intractable, is now turned into channels of christian activity, and he is as earnest for Christ as he was formerly for Satan.

What if that teacher had not tried that boy again? In all probability he would have been ruined. Trying again—that half-hour of personal effort especially, under God's blessing, saved him; trying again gave that teacher another source of thankfulness that the grace of God was so abundantly manifested in answer to his prayers. Who can estimate the consequences, both for time and eternity, that have resulted from this teacher's faithfulness in "trying again."

Teachers, have you a scholar whom you feel disposed to turn out? I hope the success of this teacher with this young rebel will induce you to "try him again."

Be encouraged, then, amidst the opposition you meet with in the sinfulness and unwillingness of your scholars. Let the example of this teacher infuse into your hearts a spirit of emulation, zeal, and love, in your Master's service. Remember, you are working not only for time, but for eternity: that you are labouring for Christ, and that while he who opposes you is Satan, He who aids and strengthens you in this His own work is God.

Religious Tracts.

TRACTS AMONG SAILORS.

A London City Missionary says:—"At the end of last summer a ship came into dock which was visited by me above two years before, when I gave to the chief mate, who is now captain, a small parcel of tracts to distribute to the crew at sea. I never since heard any more about them until this time, when the captain informed me what had become of them. 'I never thought,' said he, 'of giving them to the crew until the ship was a long way home on her voyage from Calcutta. I gave them away one Sunday morning, when the ship was in a great calm and the crew had nothing to do. After the others had done reading, one of them, a foreigner, never stopped in his attention to them during the most part of the day. When he had finished reading I observed him go into the forecastle and bring out a Bible, which I never saw with him before. He sat down and continued to read until night came on, his countenance indicating the utmost solemnity and concern. Next day we found ourselves in a heavy gale, which blew this poor fellow from the rigging into the sea. We could render him no assistance at the time, it blew so strong; and as we saw him swimming on the old ocean waves, his eyes turned towards the ship, my heart sank within me when nothing could be done to save him. We kept looking on, each moment leaving him at a greater distance, until at last he disappeared, to sink and rise no more until the morning of the resurrection day, when the sea shall give up the dead that lie in it. Since this occurred,' he added, 'my own mind has felt deeply impressed with the value of real religion, and my need of being always ready for the great change which is to come sooner or later. I thank you for these tracts, and believe they were given in the good providence of God to prepare this poor sailor for his coming change, as well as to make me think more seriously than I have ever done of the great concerns of eternity.'

In the month of November last I called one Sunday morning on board the 'Roman Emperor,' where I found an old man, the ship-keeper, very busy at work. When I offered him a tract to read he said he was in a great hurry, and had not so much time allowed him as to bless himself. After a few words with him on the value of his soul, and the danger attending its neglect, he promised to read in some part of the day a tract, entitled 'Happy Jack,' which attracted his attention, and which was considered by him a very 'rum' name to give it. His name was also Jack, but, very unlike his namesake, he oftentimes felt very unhappy and uncomfortable in his mind. Nearly three weeks passed away, when I saw him again, and asked if he had read the tract or received any benefit from it.

'That I did,' was his reply; 'and at the very lowest calculation that tract was worth 10s. to me.'

'Tell me how was that?' I asked.

'Well then I'll tell you,' he said. 'That day you called I had my mind made up before you called to spend that evening in the public-house. After dinner I sat down to read 'Happy Jack,' as I promised. It had such an effect upon me that I altered my mind and have never been near the public-house since. I never go to such a place without spending a crown-piece. Now two such pieces are worth 10s.; that's the way that the tract was worth the money to me.'

I said I was glad to hear this, and as it was the means of doing him so much good, I hoped it would lead him to seek the crown of life which the Lord has promised to give his people in the day of his appearing. I then showed him the state of his soul by nature, and the free and full salvation offered to him in the gospel. He felt deeply impressed by what I said, and as he was very ignorant of the Scriptures, having never read them, I presented him with the New Testament, which he now reads with much comfort and benefit to his soul."

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA, *Melbourne.*—The most costly baptist chapel in Victoria is that built at Melbourne for the Rev. Isaac New, upon which £9,200 has already been expended, and £1,200 in addition is required to finish the exterior. But there is a debt of £2,200 remaining, and a proposal has been made to remove it. One of the deacons, C. J. Jenner, Esq., J.P., offered £500 on condition that the balance was contributed by the 1st January next. Mr. New promised £100 more, and his sons another £100. The proposal was warmly taken up, and about £1,700 in all has been guarranteed already, so that there is every probability of this fine building being disencumbered before another year.

Melbourne, Albert Street.—A bazaar in aid of the Chapel Debt Fund was held on Thursday, March 26, and two following days. We learn that the pecuniary result of the sales will be about £400.

Daylesford.—On Lord's-day, March 8, the neat chapel just completed was opened for service. Sermons were preached by Mr. W. Sutton (Ballaarat), morning and evening, and in the afternoon by Mr. S. Knight (Wesleyan). The chapel was filled on each occasion. On the following Tuesday evening, a tea meeting was held in the Congregational Chapel (kindly lent for the purpose), a goodly company assembled on the occasion, notwithstanding the unpropitious state of the weather. After tea the public meeting was held, Mr. Cramer, the pastor, presided. After devotional exercises, the pastor rose and expressed his gratification at seeing so many friends of other churches present with them; and also his thankfulness on account of the successful inauguration of the cause which he and those associated with him have at heart. Effective addresses were afterwards delivered by Messrs. W. Sutton (Ballaarat), J. Smith (Castlemaine), Baptists; S. Knight, Wesleyan, and W. Jarrett, Presbyterian. The utmost harmony characterized the meeting. The amount realized was about £20.

Sandhurst.—Mr. T. Taylor, lately supplying the church at Newstead, having accepted an invitation from the baptists in Sandhurst, entered on his duties on Lord's-day, March 1. The Temperance Hall has been taken as a temporary place of worship until the completion of the chapel now in course of erection. The attendance on the opening services was large, and the prospects of success are most encouraging.

Newtown, near Sydney.—The church under the pastorate of Mr. A. W. Murray, and lately worshipping in the temporary chapel, has removed to the new School of Arts, and commenced Divine Service there for the first time on Lord's-day, March 8.

Newstead.—The church in this place has invited Mr. A. MacCormack (a member of Collins Street church, Melbourne, and lately a student in Mr. Taylor's Theological Class), to supply the pulpit with a view to settlement. The plans of a new chapel have been prepared, and the building will be commenced immediately. A considerable sum has been already subscribed, and the entire expenditure will be nearly £400.

Sydney, Liverpool Street.—At a meeting of the church and congregation held at this place, on Monday, Feb. 16, it was announced that arrangements had been entered into for the purchase of a plot of ground in Castlereagh Street, contiguous to the building now used by them, for the sum of £700, and that about £600 had been received or promised towards the purchase of it. At a subsequent meeting trustees were appointed, and we understand the matter is now well nigh settled, and that it is their intention to commence the building forthwith.

BURMAH.—The Rev. H. Brixby, of the American Baptist Union, reports that, after many months of apparently ineffectual labour, a blessing has descended upon his work among the Shans located in Toungoo. During the first week of the present year, devoted by the christian church to prayer, a spirit of inquiry was manifested which still extends. "Stout hearts were melted, stubborn wills subdued, superstition was removed, and dead souls sprung into life." Within the first three months of the year, as many as twenty-five heads of families had applied for baptism—a number which is large only when the obstinacy of their Buddhist prejudices is taken into account.

DOMESTIC.

BRADFORD.—On Tuesday evening, May 19th, the Rev. J. P. Chown was presented with a full-sized portrait of himself by the members of his congregation. The painting is beautifully executed, and is enclosed in a massive gilt frame. At the foot of the portrait is the following inscription:—"Presented to the Rev. J. P. Chown by

many of the attached friends of his ministerial and pastoral charge in Sion chapel, Bradford. May, 1863." Mrs. Chown was also presented with two beautiful sets of silver dessert-plate, and a silver card-stand. Within the lid of the box which holds the silver service is the following inscription:—"Presented to Mrs. Chown as a token of esteem by the friends of Sion chapel." Tea was provided at half-past six, and the attendance was so numerous that the two large school-rooms adjoining Sion chapel were crowded to excess. After the conclusion of the two sittings at tea, the meeting was commenced in the chapel, where the portrait was placed upright on the pulpit—a sufficiently prominent position for it to be seen from all parts of the chapel. William Stead, Esq., was called to the chair. The Rev. H. J. Betts gave out a hymn, and engaged in prayer. The chairman delivered an appropriate introductory address, explaining the circumstances out of which the presentation had arisen; and the Rev. Dr. Godwin, who was formerly minister of Sion chapel, made some affecting congratulatory remarks. The Rev. S. G. Green, B.A., president of Rawdon College, then in suitable terms presented the testimonials, which were acknowledged by Mr. Chown, who stated that during the last fifteen years five hundred and fifty persons had become united to the church by baptism, and a hundred and seventy-five by dismissions from other churches and restoration, making altogether seven hundred and twenty-five who have been gathered in; of those baptized, about one half had been from the schools, and one half from the world. Some twelve years ago he had determined, by the divine help, to see how far it might be possible to unite the most diligent preparation for the pulpit with the most thorough pastoral intercourse among the people, and he had striven as far as possible to realise that end; he would fain hope not altogether without the divine benediction and smile. Of the pulpit exercises he would say nothing further than if the time was to be spent again he did not know that he could do more than he had done; but he found that in those twelve years he had paid rather more than twelve thousand pastoral visits, the dates of all of which had been recorded, and nearly nine thousand of which had been closed by prayer. His ministerial life had not been without other labours that he need not specify, but it had ever been his desire to strive that they should not interfere with home duties, further, at least, than was unavoidable. Mr. Chown was followed by the Rev. Dr. Acworth, the Rev. H. Dowson, the Rev. T. Pottenger, Mr. James Cole, and Mr. Cooke, who all in suitable terms addressed the meeting.

North Wales—*Rhyl and Llandudno.*—It affords us much satisfaction to find that at both these popular watering places, provision has at length been made for the accommodation of English baptist visitors, by the erection of suitable places of worship. The railway from Chester to Holyhead opened the romantic scenery of the northern coast, and Rhyl, formerly a desolate and unprofitable sand bank, with only a few cottages, rapidly sprung up as by magic to be a place of great resort for visitors from Liverpool, Birkenhead, and Manchester, to whom, by steam-boats and rails, it was easily accessible. Llandudno, near Conway, more distant, but more romantic, being situate at the base of the Great Ormshead, and on the shores of the beautiful bay between it and the Lesser Ormshead, soon also attracted numerous visitors. Here an English chapel was opened last year, which, being now completed, was re-opened, May 31, and several eminent ministers have engaged to supply the pulpit during the season. At Rhyl a new and beautiful chapel was to be opened with sermons during the month of June, by Messrs. Brown of Liverpool, Haycroft of Bristol, Vince of Birmingham, and Brock of London. It appears to us highly desirable that both these new buildings should be clear of debt as early as possible, in order to avoid that objectionable custom which prevails at most watering places of thrusting the collecting box upon those who attend their chapels at the close of every service. A box for donations, placed in a conspicuous position near the door, ought to be sufficient for all necessary purposes.

Robert Leonard, Esq., Bristol.—Our obituary records the death, at the advanced age of 75 years, of Robert Leonard, Esq., which melancholy event occurred on Thursday, at his residence, Kingston Villa, Richmond Hill, after a few hours' illness. Mr. Leonard was for the greater part of his life a member of the baptist church worshipping at Counterslip, in this city. For thirty-seven years he was treasurer of the Baptist Itinerant Society, and for more than thirty years of the Bristol Auxiliary of the Baptist Missionary Society, and on the day before his death he took part in the anniversary services connected with the last-named association. On Sunday last, the Rev. R. P. Macmaster, the pastor of his church, preached a funeral sermon on the death of the Rev. Thomas Winter, whom Mr. Leonard introduced to the ministry of Counterslip nearly forty years previously, and with whom he was on terms of friendship for the whole of that long